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MERLIN'S MIXTURE OF BRIGHT SAYINGS

Medicine and Murder.

A few days ago I bought a bottle of Scott's Emulsion. Feeling somewhat run down, as the result of an eccentric winter on the east coast, I got it with the idea of building up my system.

But when I examined the bottle, I found that I had unconsciously helped to build up another system as well. A revenue stamp showed that I had contributed 2½ cents to the support of a system of bulldozing, barbarism and bloodshed.

I am regaining my health at the cost of sending a dozen bullets to be used in destroying the liberty, land and life of a people whose only fault is that they have the courage to assert their claim to their own.

This passes patience, and as a civilized civilian I protest! If Bill McKinley wants to stick a feather in his cap by sticking a bullet in a Filipino, let him borrow or beg his funds from the millionaires whom he serves. If the capitalists are bound to be the commercial pirates of the east, let them hire at their own expense the unjailed convicts of the country to do their dirty work!

How long shall servile labor allow itself to be taxed in order to pay for the dastard schemes of capital?

Who Sins?

We have credited this war of conquest, and rightly, to those capitalists whose commercial interests it advances. With perfect justice, we have termed it a war of oppression, of exploitation, of commercial greed, of brigandage. We have laid the blame upon the shoulders of the moneyed class.

But are we fair in doing so? Have you ever considered, my laboring friend, that the proportion of capitalists, as compared to workmen, is comparatively small? And don't you know that in a republic like this number is power.

If a giant permits a dwarf to keep him in subjection, it is the giant's fault. If a dog allows one measly little flea to keep him in torment, thinking, as other curs with fewer legs have thought, that scratching would be anarchistic, nobody could blame the flea.

And so, if we are compelled to pay a revenue tax to help fill the Filipino patriot with Christian love and Yankee lead, it is the fault of that larger class whose votes have placed the reins of government in the hands of the scheming few.

Let labor advance its interests by the ballot, and capital will cease advancing its interests by the bullet!

A Jingo Jingle.

The last year has developed some remarkable specimens of the genus "jingo." Among these may be mentioned the poet laureate of England, whose initials show how far he has progressed in learning the alphabet of poetic language.

This poetical saw-filer has just given us a rhythmical rasp or two that are calculated to set our teeth on edge. He ends one of the stanzas with this patriotic line: "Who fights for England fights for God!"

Alfred has evidently soared so high in his official effusions that he has been able to look into the council chambers of the Almighty and find out this important cabinet secret. Such a disclosure will, of course, effectually secure the confidence of the pious London stock-jobbers.

Perhaps this will explain why those profane English Socialists thought the Boers might not be wholly wrong in fighting for their rights.

At any rate, in view of the course of events occurring in South Africa, Austin certainly paid a strong compliment to the devil!

But perhaps Austin was wrong.

The Prosy Fact.

To get down to practical prose, it would seem much more likely that his satanic majesty is one of England's aids; or else he has efficient emissaries to represent him in the various military departments. Personally, if I had less respect for the devil, I would say he was commander-in-chief of the British bomb-busters.

I say "had I less respect," because I believe that Satan would be wise enough not to let his commercial satellites conspire against his plans of conquest. It seems that gross jobbery effects have developed in the army and ammunition of the British; ammunition has been defective; rifles were useless after a dozen shots, and commissary supplies are not up to the standard.

Thus is the British empire doubly menaced by the serpent of capitalism that it has fed and fostered. On the one

hand the insanely selfish schemes of Rhodes, Chamberlain & Co. are leading the flower of the British army into reach of the Boer scythe; and on the other hand the greed of commercial traders at home is betraying them to their death when they get there.

England, like Haman, has been building her own gallows.

The Socialist Cure.

Any man who investigates war with intelligence and sincerity, will in almost every case, find it based on commercial and competitive causes. Strip the warrior of his glory, and you find either the robber or his victim.

Underneath the blatant lingo

Of the patriotic jingo,

There's the hypocritical purpose of the knave;

So, amid the blaze of glory

Of the battle, red and gory,

You may know they're forging fetters for the slave.

And just as the principle of competitive capitalism lies at the bottom of war, so the principle of co-operative Socialism will lie at the base of international peace. When national resources are properly utilized, and when public need is esteemed of more importance than private ambition, we shall hear nothing of war.

When the Socialistic voter

Makes use of his franchise motor

To revolve the wheels of labor's commonwealth,

War will vanish like a vision,

With its vampirish ambition,

And the soldier can dig post holes for his health!

Then let the peace advocates come out of their Aladdin ovens and see, in the fullness of the light of truth, that only Socialism can effectually accomplish their desires.

Honest Politics.

A certain prominent paper in the east has made comment on the remarkable character of the Haverhill campaign, as shown in the branch's published statement of receipts and expenditures. It blunders out its surprise that only nominal sums were paid to the speakers in the campaign, and especially over the fact that no money was "spent in canvassing!"

The old parties have so long hired oratorical prostitutes at large sums to coin and pass off specious arguments in their favor that the idea of men talking for nothing seems remarkable. And in the "canvassing" it used to take many a wad to fill up the rotting holes before the party ship could be successfully floated on the political sea.

This surprise is a compliment to our cause. It simply shows that the great principle of Socialism for which we strive is the new force that is lifting men out of their sordid selfishness into the higher plane of equality, altruism and morality.

MERLIN.

For some weeks past a mistake has occurred in the price of Gronlund's "Co-operative Commonwealth," in our book list. It has been advertised at 25 cents, which is wrong; the correct price is 30 cents. This is a low figure for the handsome edition now printed, and we shall be glad to fill all the orders friends can send us.

A Chicago detective, Tyrrell by name, testifies that "no fugitive of any note can be taken out of the state of Washington if he has money at his command." Tyrrell might have added that any fugitive of note can get out of any state if he has money at his command. When it comes to a contest between boodle and justice, boodle wins, and none knows better why it wins than the so-called detectives.

During the time that that great public benefactor, Russell Sage, dealer in stocks and bonds, was making a million dollars by the manipulation of Standard Gas stock, the poor clothing-makers of the East Side, New York, were contending for a raise of wages for an eighteen-hour day to \$5 a week. These poor people give every day much more in value to the community than Russell Sage, but they are abused and miserable, while the thrifty millionaire is a "model for the youth of the land!"

Countess Adeline Schimmellman, speaking in New York last month, said: "In Chicago I sheltered, paying the expense out of my own pocket, more than 50,000 homeless and hungry men. In this city not a single request has been made to me for help. In all I did not get \$1,000 toward the work anywhere, and spent many thousands for the work in Chicago. It was there that I found more want and desolation than I did in the slums of London or in any other city in Europe. Eighty out of every hundred tramps who are taken to the hospitals and die are said to succumb from heart failure, when the actual cause is hunger."

WE DISCUSS THINGS IN THE LODGE ROOM

For the past two weeks our lodge has been mixed. The carpenter calls us "confusionists." And a few of the boys are not even that much; they are "fusionists." Now, I will mention a few samples of both kinds. You see, our lodge has gone into this reform business pretty extensively since the first of the year, and we run up against all kinds of remedies.

When one of the boys gets track of a new reform, he springs it on us as the "only way out." Now, as a new party is "organized" about every week, we are getting all kinds of ideas. It is like hunting for a cure for corns at the drug stores. In fact, you don't have to hunt for them. They come.

Will, the painter, wants to get out of the world—out on an island or in the woods—and start in as "brothers" to building huts—he calls them palaces—and growing grains, vegetables, hogs and fruits. He says we can give the world an "object lesson" and then "nearly everybody will do as we do."

But even the gardener, Joe, doesn't like that idea. He says we are all one big family, and we can't split off from civilization that way. And then, Joe has been reading lately about several "experimental stations" of that kind and he is willing to learn from the sufferings of the other fellows. He says he doesn't want any of it in his potato patch. And Joe is wise.

John wanted us to join a party of Christians. "If all the Christians would organize a party," he said, "they would have a central figure to rally around, and they could capture the government. Then we would have the government of His people."

"But I ain't one of His people," called out the doctor, "and I have to be figured on in this business. All the Christians in the country couldn't bring about what we want. Even among all those who want reform at all there is no general desire for a party. I attended a meeting of Christian reformers last week, where nearly every one of them was against party action, except such as they could get through the 'good men' in the two old parties. I think the doctors, organized as a party, would have just as good a chance, and no better, than the printers, or farmers, or Christians, or liberals, or scientists, or any other one small section of humanity in regulating a new system of government."

I thought the doctors' party would have a little the best of us, for they could kill us all off with drugs—all except a few—and those few could then start over again on Will's plan. However, I said nothing. They might have called out "anarchist" at me. The next to speak was Henry, the coal dealer. He thinks the land is the whole thing.

"Why, I'm just as radical as any of you," he said, "but if you tax the land out of the capitalist's hands, you then give every man an equal chance. I want to see us get down to the bottom of this thing. Get right down to the earth."

"Yes," said John, "that may be all right; but land deeds are handed down, or sold down, from that first fellow, the warrior. In England it was William I.; in America, the pilgrims, who drove out the Indians. Every land deed is sealed with blood. Is that a good foundation for a humane and just system of government? Why, Henry, your deeds only certify that certain men of past ages were murderers, thieves and criminals."

"Then you would turn the land over to the government. Next thing you will want houses and tools."

"That's about it," said John. "Land, air, water, coal, timber and minerals are all the same to me when it comes to private ownership. And I can't distinguish between land and tools of transportation—land and tools of manufacture. A man may use land and tools, but he can't take them with him; and, as he made neither, they belong equally to his successors and to every generation. The only 'pay' that humanity, as a whole, requires for this land and these tools, books, etc., is that each man use them, and leave them in a little better condition than he found them."

"Yes," said I, "Jack, here, has a dandy steam valve, but fifty thousand men have worked on steam valves and Jack has studied the best of them. Thousands more men have studied steam and made the demand for such a valve. Millions of men have made steam engines and millions more have fed and clothed these mechanics. Every one of us has an interest in that valve."

"Let's get down to a plan and work this thing out," said the shoemaker. "The right kind of laws to control monopolies and then a law to remove bankers from the senate, and stop bribery, and—"

"Direct legislation, so we can find out

what we want and vote on it ourselves," called out the dairyman. "That's what we want."

"Controlling monopolies by laws is a grand undertaking," said Jack; "but while I admire your ambition, I don't quite see how you are coming out, except as a traitor to your country—or at least to your masters."

"That is only a 'step at a time,' and a step contrary to evolution at that," said the carpenter. "Monopolies and combinations of every kind made by the capitalists have been the most natural thing in the world. Trusts do away with competition in proportion as they have the whole trade in a particular article. Not many years hence, at the present rate, the trusts will stop advertising altogether, and the millions spent on newspapers and drummers will go somewhere else. Witness the baking powder trust. Full-page ads. of great department stores will disappear. One store will have all the goods. Then how easy the final step to Socialism! Every industry will have developed to so nearly a perfect system that no man, either workingman or capitalist, will fail to see the natural evolution of industry. To stay at that point will be impossible. To go back will only make it necessary for other generations to repeat the evolution up to and beyond that point."

Our members, who had started out with much confusion and fusion, then settled down to listen to a speech by the carpenter. He first cleared the ground by telling us that the greatest confusion of all was made in trying to fuse religion and politics. "John's Christian party," he said, "puts us all in confusion, because the doctor won't have religion mixed in his economics; and another group of men won't have politics dragged into their religion. These things won't fuse! Of course you can look wise and say religion has to do with all relations of men, but the unequal distribution of wealth and industry is a straight problem in economics. Fusion only results in confusion." Then followed his speech.

Horseshoe Joe.

FRENCH SOCIALIST PARTY

The following is the resolution passed by the Socialist congress in Paris:

"The Socialist party is composed:

"1. Of the five national organizations.

"2. Of regional and departmental federations.

"3. Of groups which shall request to be affiliated to the party. But these groups must have at least fifty subscribing members, have been in existence for one year, and there must be no federation in their department. These groups will be struck off the list if they do not form a departmental federation during the following year. They cannot be readmitted except by the unanimous consent of the general committee.

"4. Of trade unions who adhere to the declaration of Socialist principles enumerated by the first general congress of the party.

"5. Of co-operative societies who also adhere to these principles and devote part of their funds to Socialistic propaganda.

"The party shall meet once a year in a general congress. Each general congress shall determine the place of the next meeting, but it is understood that the congress shall not meet two years running in the same town (but an exception is made for 1900 on account of the exhibition.)

"There shall be formed a general committee of the party, whose powers shall last for one year. Each organization shall be represented on this committee by delegates elected by it, there being one delegate to every fifty societies represented at the congress. There shall be seven federations—Ardennes, Cote d'Or, Doubs, Bretagne, Bouches-du-Rhone, Seine et Oise, Saône et Loire. There shall also be one delegate for the communistic alliance. Each of the other organizations at the congress shall have an additional delegate. The decisions of the committee shall be taken by a simple majority of the members. Each organization shall subscribe in proportion to the number of its members. The congress declares that no Socialist newspaper is the official organ of the party. The largest freedom of opinion should be allowed, but if action has to be taken, then the newspapers should act as directed by the committee. It is advisable that newspapers should not attack other sections of the party. All official communications from the committee should be inserted in the newspapers."

TO PROUD CAPITAL

Tell me, capital, isn't it true
That labor's hand created you?
Pray, would you not starve but for labor?
Yet you are its calculator.

None of the world's wealth didst thou create,
Yet all belongs to thy vast estate.
Oh, what magic delusion hast thou plan'd,
That steals the products of the toiler's hand?
—Eugene V. Brewster.
Jan. 7, 1900.

DEMONSTRATION OF THE THEORIES OF SOCIALISM

The capitalist and captain of industry in these later days has set himself to demonstrate that the theories of the Socialist are sound. After some centuries of adherence to the principle that individual competition brings the best results and the greatest progress for the individual and for society, suddenly many thousand employers and capitalists rush out of business, give up the positions they occupy and the plants they own in order to avoid competition, and set themselves to prove that society can be best and most cheaply served, and the workers and managers, from highest to lowest, can get better returns, if all productive work in each branch is performed by a single centralized body controlling prices and wages at pleasure, abolishing agents and middle men, restrained by no competition, and responsible only to society as a whole. If this theory is true, does it not follow as a matter of course that society as a whole might better take possession of the plants and control the business, and absorb for itself the profits of production or the gains by cheapening production at its pleasure?

The philosophy of the competitive period in human development has been sustained by the most rapid and healthful progress ever known thus far, but the Socialist answers that better yet is attainable. Grant that this past stage of development was necessary, its best fruitage is a higher stage in which the costs and the losses of individual competition can be avoided, and in each branch of service all can freely do their best for the benefit of all. Abolish the spur of competition, driving each to seek the latest inventions and the best devices, for they have been secured. Take from traders and manufacturers the intense pressure of battle against each other, and give all of them a sure profit for a regular service to society. Let the multitude of employees be also emancipated from the tyranny of competition, which closes some works and drives others to reduce wages, add let them all have their regular pay for service to society, increased by the elimination of the losses through competition. When experience proves, as the Socialist holds it will prove, that the greatest progress and the highest conditions yet attained are not comparable to those to be attained by abolishing competition, then no man but an idiot will question the wisdom of society as a whole taking control of all the processes of trade and industry, and the harmonious adjustment of all, with power to cheapen products or enlarge profits in each as may best serve the general welfare.

If the modern combination proves that competition is no longer a benefit, but a curse; that individual struggling for success is no longer needed to evolve the best inventions and devices; and bring them into use; that the monster corporation can work more cheaply, and at the same time more wisely and ably, in handling many establishments of different kinds, far apart and under different circumstances, than the individual owners who have created them; that it can prevent the frequent stoppage of the weaker works while the stronger continue to thrive; that society no longer needs any defense against monopoly, because the monopoly must always cheapen in order to enlarge business, and that workers, consumers and employers will all gain by elimination of competition; then, indeed, the Socialist has only to demand the logical completion of the journey. There will be no sense in leaving the big corporations to blunder along, sometimes losing, and sometimes hurting society by unwisdom, when society itself can appropriate their plants, direct their labor, make and bear its own blunders and pocket its own gains.

—From the New York Tribune.

The Social Democratic party stands for the interests of all useful members of society and urges the manual and mental workers to organize to secure their emancipation from the thralldom and tyranny of capitalist industry.

The American Fabian has the following: "There are now two Socialist mayors in the United States, Haverhill having re-elected—in the face of combined Republican, Democratic and Prohibition opposition—Mayor Chase, a young workingman, who seems to have gained the confidence of many voters besides those of the Social Democratic party, which has just elected him. Brockton, another Massachusetts town, has followed Haverhill's lead and elected a mayor on the Social Democratic platform. His success is said to have been largely due to the general dissatisfaction with both Democratic and Republican parties.

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81

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CHICAGO, SATURDAY, JAN. 20, 1900.

A SIGNIFICANT OMISSION

In an editorial on the formation of another ideal community, the Chicago Tribune a few days ago gave an account of a new venture to be made in New Jersey, where the proper way of living and enjoying life will be exemplified. The Tribune points out some of the causes which will militate against the success of the ideal community, all of them known to be true, especially so to those persons who have had experience in communities, either dead or living. But the strange feature of the Tribune's article is its failure to state that the new ideal community is to be "another test of Socialism." This omission on the part of our capitalistic contemporary is quite significant in view of the fact that it has heretofore strongly insisted that colony experiments were "attempts at Socialism," and their uniform failure a proof that the theory of Socialism was impracticable and valueless. The truth is, of course, that there never existed a Socialist community anywhere; such a community has always been impossible, and has at no time been favored by Socialists. May we hope that the Tribune's omission to connect Socialism with the latest ideal community is an indication that the capitalistic newspapers are tiring of their misrepresentations?

SPREAD THE LIGHT

Comrades, the greatest need of the hour is the dissemination among the people of correct information on the social problem. Of good intentions there is no dearth; of real desire to do something to help inaugurate a better state of things there is evidence in every small group, go where one will. There is probably more unorganized Socialist sentiment groping its way to the light in the United States today than in any other country in the world. The journalists of capitalism have utterly failed with all their cunningly devised abuse and misrepresentations to satisfy the people that Socialism is an undesirable and impossible thing. The conviction is growing everywhere that Socialism, despite all opposition, is the one thing desirable and practicable. True, there is much confusion as to what it means, and so we find all sorts of people with all sorts of ideas—ideas of direct legislation, taxation of franchises, municipal ownership, colonization, brotherly love, non-partisanship, and so forth—calling themselves Socialists. We recently attended a meeting of some excellent people, where the speaker—who, by the way, would refuse to be classified anywhere than with the Socialists—began his address by taking a census of his audience. "I wonder," he said, "how many of you are Socialists. All of you who are Socialists OF ANY KIND hold up your hands." And nearly every one present raised a hand.

The opportunity for the Social Democratic party is here. The spread of correct economic knowledge among the people is of the highest importance. The members of the party are not doing all they can in this regard. Every branch should become an active educational center and every member a bearer of the principles of Socialism to his fellows. Sacrifice for the cause there is, but not enough. The circulation of the Herald is important, not alone to the party, but to the cause it represents, which is greater than the party. One of our comrades in Chicago secured, last Sunday, within an hour, thirteen subscribers to the Herald. Why can't you do that? Wherever a branch exists this should be done every week by some member, and if all felt the responsibility and need of the hour, it would be done.

NOTES AND COMMENT

The Social Democratic party says to the working class: The chief interest of society is its economic interest; this is controlled by the class which is in possession of the productive powers of society—that is, the class which owns land and capital. This class is also in control of the government, and government is used to protect its economic interests. Never until the useful and producing class organizes to take control of the government will the masters of

production be dislodged or any other system than one of plundering labor be possible. To establish economic justice, workingmen must first take away the power to govern from those whose interests are served by retaining economic injustice.

The contribution of John D. Rockefeller to the trust symposium is in the main singularly corroborative of the contentions of Socialists; but the Socialists are impractical visionaries, while Rockefeller is an eminently successful and hard-headed business man. Socialists have always affirmed that the trust was necessary for economy and efficiency, and declared the trust inevitable long before Mr. Rockefeller began his operations.

If every man who calls himself a Socialist will this year vote for the candidates of the Social Democratic party, to be nominated at Indianapolis, March 6, we will get the social revolution well under way in the United States, and in 1904 ring in the new order of things and put an extinguisher on the trusts and every other form of exploitation for keeping the people subject to things, instead of being, as Socialism would make them, supreme over all things.

A government by the class in possession of the productive resources of society is necessarily maintained by the injunction and the shotgun. Just as an ordinary burglar must go armed in his depredations to protect himself, so the organized burglars of capitalism must have the power and force of the government to protect them. The only relief is a government by the producing class. Political mastery first, then economic mastery through the social ownership of all the means of production and distribution.

At the lecture of Comrade E. V. Debs, given at the Boyd opera-house, Omaha, under the auspices of the C. L. U., the members of the Protective Board of the Brotherhood of Locomotive Firemen of the Union Pacific system, who were in session at the time, and their ladies, were the guests of honor, and occupied the boxes. The compliment tendered by Comrade Debs to his old brotherhood friends was gracefully returned in an invitation to dine with them, which was accepted and enjoyed all around the circle.

Every week adds to the conviction that the Social Democratic party is an organization in which all Socialists can unite. Public Ownership, of Erie, Pa., says: "The movement on foot for uniting the factions of Socialists under one banner is still progressing toward a final culmination and the most feasible camp seems to be that of Social Democracy. The recent victories of this party in Massachusetts and the general boom it has received all over the country give it prestige favorable to this conclusion."

In the death of Dr. Edward McGlynn humanity lost a noble friend and the cause of social progress a tireless and courageous worker. His sacrifices and his heroism will linger as a sweet remembrance. The life and works of the man McGlynn are a common possession, rich in their humanizing influences—a rebuke to sordid lives that are forgotten before they are ended.

One of the old Populist papers of California, the Reasoner, published at San Luis Obispo, says: "The Social Democracy is the coming party. In a few years it is destined to sweep everything before it, because it is founded upon the logic of the times, is broad in its sweep, and hangs its existence upon no narrow and evanescent issue, to pass away and leave it stranded."

The custom of leaving the appointment of committees in the city council of Haverhill to the mayor has been broken by the Republican and Democratic combine, and Mayor Chase is relieved of that part of his official duties. This is the way the capitalist party politicians show their respect for the principle of majority rule.

It was Comrade Eugene V. Brewster of Brooklyn who, in a public address, said: "I don't pretend to be honest; no man is, and a lawyer cannot be." And Brewster is competent to prove his assertion, since he is himself a lawyer and knows what he is talking about.

If wages have been advanced 5 per cent, and commodities, which the wage-earner must have, have been advanced 25 per cent, how much better off is the wage-earner than he was before the advance? O prosperity, what a howling farce art thou!

The Chicago Pet Dog club was organized last week. The leader of that "set" should have been invited to speak at the Woman's club to tell what that particular "set" exists for.

News from Copenhagen reports an unexpectedly large increase in the Socialist vote in Denmark, and many victories in the local elections just held.

THE CHURCH FROM AN ECONOMIC STANDPOINT

By Rev. Chas. H. Vail

It is generally admitted that the church today is not in a very prosperous condition. Many of the leading denominations, with their splendidly equipped machinery, are doing little more than perpetuating themselves, while many others are actually declining, or, at least, making no perceptible headway as a moral and spiritual power in the world. The financial embarrassment of churches, which often results in the anomaly of closed doors and idle ministers, and the decrease in the large sums heretofore raised for missionary purposes, is becoming a just cause for alarm. That this condition has become a real problem is evident from the space devoted to its consideration in various church publications. I recently saw it stated that the Congregationalist body has some 500 unemployed ministers, and the same is true to a greater or less extent of nearly all the denominations. Judging from articles which have appeared in the Universalist Leader from time to time, it would seem that our own denomination is not entirely free from this condition.

There have been many causes assigned for this condition, but nearly all fall to go to the root of the difficulty. If the condition is anywhere near as bad as indicated, it must be evident that the cause is not superficial, but deep seated. Most of the reasons usually advanced are mere commonplace, and those who offer them view the situation either from the standpoint of the church alone—its policy, organization, doctrine—or from what they choose to call the perversity of human nature, lack of consecration on the part of ministers and people, worldliness, indifference, etc. That these assumed causes are insufficient to account for the present condition is evident from the fact that the condition is so general and exists under different systems of organization and doctrines and where indifference and the worldly spirit do not predominate. But even where these drawbacks exist, they are merely effects; we must look deeper for the cause.

It is beginning to be recognized that economic conditions form the real basis of society, and explain, in the last analysis, the whole superstructure of social institutions. The economic conditions, at any given period, are the soil out of which grow the whole life and character of mankind; that is, the manner in which the production and distribution of goods are carried on determines what kind of laws, customs and social arrangements they will have. The laws, customs, education, public opinion and morals are controlled and shaped by economic conditions, or, in other words, by the dominant ruling class which the economic system of any given period forces to the front. The ruling ideas of each age have been the ideas of its ruling class, whether that class was the patricians of ancient Rome, the feudal barons of the middle ages, or the capitalists of modern times. The economic structure of society largely controls and shapes all social institutions, and also religious and philosophical ideas. In fact, every social, political and religious question is fundamentally economic. The church as an institution existing in society constitutes a social question, and, like all other social questions, resolves itself into a question of wealth production and distribution; that is, the existence or maintenance of the church organization, under present conditions, rests ultimately upon an economic basis.

To solve the problem of pecuniary embarrassment of the church, which involves the problem of closed churches and idle ministers, we must look to economic conditions. It is admitted today that the Protestant church, with possibly the exception of the Episcopal, is supported chiefly by the middle class. The economic status of this class, then, largely determines the financial status of the church. Now, let us inquire, what is the economic condition of the middle class? The condition of this class is one of increasing uncertainty. That the whole class of small producers and distributors are gradually being forced to the wall is beyond question. The economic development is rapidly leading to the downfall of the small producer, thus divorcing him from the means of production and transforming him into a propertyless proletarian.

Not only do we read in modern tendencies the downfall of the small industrialist and agriculturist, but also the doom of the small merchant and capitalist. The trust and department store, and even the money king, have come, and come to stay.

Of the 14,000 failures annually, 87 per cent are those whose capital was \$5,000 or less, and 9 per cent those whose capital was over \$5,000 but less than \$20,000. Consequently of the total failures only about 4 per cent have a capital in excess of \$20,000. But this is not all. We are told that of the 1,168,343 firms doing business in the United States and Canada in 1897, 223,332 either failed or wound up their affairs after losing their last dollar. At this rate it would take but about five years to wipe out the existence of the whole middle class were there not an equal number standing ready to invest their small savings or inheritance in middle-class enterprise. But the supply is not inexhaustible. The wealth of these aspirants of bankruptcy will soon be absorbed by the plutocracy, and then society will be divided into two classes—a few prodigiously wealthy families on the one side and the great mass of proletarians on the other.

The middle class reads its own doom in this concentration of wealth in the hands of the few. It is nearing the breakers. The field of production is already nearly closed—90 per cent of the capital invested in productive enterprises in 1890 is now in the hands of the trust—and the men of means, having nowhere else to invest their wealth, are now beginning to invade the field of distribution, and the small store will soon be as scarce as the small factory is now. The apparent increase of the commercial middle class from 1880 to 1890 was not due to an enlargement of the field of opportunity. Many were driven into this class by the closing of other avenues, and entered, only to feed the fire of bankruptcy. This very phenomena is a sign of approaching collapse. He who reads the signs of the times well knows that monopoly, in every field, will soon rule the day; it is the logical outcome of the competitive system, the inevitable consummation of the capitalist evolution.

Thus, while many of the middle class have failed, many others who have not yet met their "Waterloo" have had their incomes greatly decreased—the small producer owing to the cheaper production of the trust, the small merchant owing to the department store, the small capitalist owing to the decline in the rate of interest.

The middle class, as a whole, then, are thus not able to contribute to the church as

in former years. There is scarcely a minister who could not point to families in his congregation who have thus suffered and been compelled to reduce their contributions. Many churches have been obliged to close as the result of such financial loss and many others are struggling to make ends meet.

The middle class, constituting 39 per cent of the population, own but 24½ per cent of the national wealth, and it is only a question of little time before their wealth will be mostly absorbed by the plutocracy. Already 9 per cent of the population own 71 per cent of the national wealth, and some 61 per cent of this is owned by only 1.41 per cent of the people. The great proletariat class, representing 52 per cent of the population, owns but 4½ per cent of the wealth, but the poverty of this class affects the Protestant church but little, as they are, as a class, outside the organization.

Here note, in passing, that those displaced through concentration and the introduction of new mechanical methods do not find other equally remunerative positions. Some do, but the majority do not, and all are thrown helplessly upon the mercy of others, for those who do not own property in the instruments of production lose their economic freedom and independence. Times of industrial activity give some temporary relief, but the "vicious circle" is sure to run its course and business chaos again results.

The church may thus receive temporary relief through this period of business activity, but the depression that is sure to follow, and which will likely eclipse the crisis of '93, will impair it beyond computation.

It is in the present economic conditions, then, that we find the cause of the financial straits of the church. With the destruction of the middle class, the economic foundation of the Protestant church is being undermined. Those of this class who have not yet fallen in the competitive combat feel the pressure and realize the uncertainty of their position. This is evident if we consider the savings bank deposits, 90 per cent of which has been shown to be supplied by the middle class. The growing deposits of this class in such states as New York and Massachusetts do not evidence its permanent solidity and safety. It rather betrays a sense of insecurity which manifests itself by laying aside something for wife and children in fear of failure, or death under circumstances that would make a settlement of their affairs somewhat uncertain in its results. Many of the middle class who are yet able are laying aside every cent they can spare or are carrying an insurance to guarantee themselves and those dependent upon them against possible want. Struggling under this fear of poverty and want, they limit or completely cut off their contribution to the church, although they have not yet reached the condition which renders the cessation of regular contribution necessary.

Not only is the present system subversive to the financial maintenance of the church, but it is also subversive to its ethical and religious ideals. The church, as we have seen, is affected by its environment, by its economic conditions and relations. These economic relations form the very basis of society, giving to it its own quality and character. If this relation is unrighteous, society will be unrighteous, and consequently unfavorable to the development of true morality and religion. If we will measure the practices of men, the institutions of society, the system of economics, by the life, words and spirit of Christ, we will find that they are incompatible. The demands of our present economic system are incompatible with the demands of the religion of Jesus. We find in this antagonism the real cause of indifference to the claims of the church. This indifference is not due to depraved hearts, but to the struggles and inequalities of our present system of industry—a system which is anti-Christian, which prevents the practice of the social teachings of Jesus.

Jesus teaches that we ought to love our neighbor as ourselves. Is this possible under the present system? To thus love one's neighbor, we must be as anxious to help him secure a good position as we are to get a good position for ourselves. We would not compete with him for trade or employment, and would be as desirous for his welfare as for our own. Is this the spirit of modern society? Is it possible to exercise such a spirit while engaged in the brute struggle of competition? Are we not compelled to compete, to strive, to take advantage of others, to make self the center of thought and action? It is evident we cannot love our neighbor as ourselves when we are compelled to fight with him for our daily bread.

Again, Jesus says: "Take no thought for the morrow." "Lay not up treasures upon earth." Jesus here is endeavoring to eliminate the cause of unrest and anxiety regarding the needed temporal necessities. Is his teaching practicable under the present system? Both those within and without the church are not only obliged to be anxious, but to "hustle" if they procure the needful requisites to maintain life. But were we living in a rightly ordered social and industrial system, there would be no need of fear and worry, anxiety and thought, about the means of livelihood, and no one would care to "lay up treasures upon earth," for society would guarantee that no one willing to work, or incapable of work, would come to want. Surely, any system that produces such unrest and anxiety as the present is not of God. We must either say that Jesus' teachings are false and impracticable, or else that the present system that produces such results is wrong. With the removal of this fear of poverty, time and thought could be devoted to higher things. But today the struggle for meat allows little time for the development of life. Is it any wonder, under such conditions, that men are losing sight of God, the church, and spiritual things? It is a law of nature that we become like that to which we give ourselves; if to God, godlike; if to things, sensual. Men today are compelled to sacrifice themselves to Mammon, and as they cannot worship God and Mammon, it is no wonder that the true worship of God is becoming obsolete. Men who must devote the larger portion of their time to securing the needs of life have no time to develop their higher natures. Right here is the cause of the worldliness and indifference of which we complain. Under a right direction of labor the needs of all could be supplied in two or three hours of pleasant work, thus leaving time for rest, recreation, and the development of one's powers and faculties. Under such an organization and systematization of industry, there would be little need

for anxiety and thought for the morrow, or worry as to "what we shall eat or drink, or wherewithal shall we be clothed," for the curse of insecurity and uncertainty of employment would be relegated into oblivion. This insecurity and uncertainty of employment is inherent in capitalism, and renders Jesus' teachings abortive. Such ideals are truly Utopian as long as our present system exists.

Again, Christianity says: "Bear ye one another's burdens, and so fulfill the law of Christ." "Let no man seek his own, but his neighbor's good." "Let nothing be done through strife." But the law of our present system is the law of competition, the law of strife and warfare. Its motto is, "Each man for himself, and the devil take the hindmost." Instead of "bearing one another's burdens," it says, "Look out for number one." Our present competitive system is one of antagonisms, in which the interests of every man are set against the interests of every other man. Under such a system true altruism is impossible. There is scarcely a field today where selfish interests, begotten by a selfish system, do not dominate. Private gain is the cause of selfishness, and so long as men can advance their own interests at the expense of others, just so long the root of the evil will remain untouched. Sermons will not extirpate the evil; it is too deep-seated; it inheres in the system itself. The fact that Christians lament the perfidy, dishonor, and selfishness of men, while holding to a false organization of society, shows the need of enlightenment along this line. We surely ought not to be so foolish as to expect the "law of love" to be practiced under the environment of the "law of strife." Selfishness is only possible when one man can gain at the expense of another. Under a system of co-operation no one could thus gain, for the interests of one would be identical with the interests of all. No one could serve his own interests without serving the interests of others, and, conversely, no one could injure others without injuring himself. The unity and solidarity of mankind can only be realized by this unity and solidarity of human interests. When society is thus organized, that which is advantageous to one would be advantageous to all. Under such a system the evil of selfishness would be plucked up by the roots; both motive and opportunity would be eliminated. Such a system would realize the brotherhood of man in all the relations of life.

Again, Christ says: "As ye would that men should do to you, do ye also to them likewise." But competition says: "Do others or they will do you"; or, as David Harum expressed it: "Do to the other fellow as he would like to do to you—only do it fast." If men are to succeed, they must resort to the necessary means. Our present system compels a man to seek his own interest by overreaching others. It says to him that he must ride on the backs of others or others will ride on his back. Herbert Spencer informs us that "as the law of the animal world is eat or be eaten, so of the trading community it may be said the motto is, 'Cheat or be cheated.'" The ability to drive a bargain is the ability to make things appear different from what they really are. Men adulterate goods, manufacture shoddy cloth, and practice deception simply because it is to their advantage to do so. This is carried to such an extent today that every man is suspected and his word taken at a discount. We need not expect that these evils will disappear so long as the struggle for life continues. Our present competitive system makes it to man's interest to do these things, and so long as this condition continues we need expect no improvement. Competition is the root of the evil. Socialism will make it for the interest of all to be honest—to do unto others as ye would that they do unto you. This very same self-interest which is now pulling down morals will then build them up. Besides, when a few hours' agreeable labor will secure to all the needs of life, why should any rational being want to cheat or rob? Surely, no one will be tempted to live by crime when he can live easier by honest work. When wealth is no longer a power over men, it will not be dishonestly sought. The motive for excessive accumulation will be gone when society guarantees all against economic want and renders it impossible for men to use their wealth to lord it over others. This end can be accomplished only by decided social changes—nothing less than the collective ownership of the means of production will suffice.

The great mass of men are not bad. If they deviate from the path of rectitude, it is because they are tempted to do so, by our false economic system. The little tricks of trade harden the conscience and make them oblivious to all moral duties. The good resolves are frustrated by the temptation to private gain. Here and there are men who rise above their environment, but we cannot expect general improvement so long as men can advance their interests at the expense of others. The root of the evil is economic, and can only be removed by the substitution of co-operation for competition as the principle of industrial society.

"But," says the objector, "you cannot make men honest by legislation." Very true; we do not expect to directly. What we do expect is to surround men with a suitable environment, congenial to honesty and right-doing. Society should be so reconstructed that if a man is inclined to practice the golden rule, he will not have to practice the rule of gold in order to succeed. If a man were placed in an infectious district and compelled to remain there, he would become sick. What we might expect to do by legislation is not to prohibit his sickness, but to provide for his removal, or the removal of the infectious environment. When we have removed by legislation the cause of the disease, the effect will disappear. So when we remove the infectious environment of competition, its evil results will disappear. We need to establish an environment favorable to the development of moral qualities—one wherein right conduct would be possible. Socialism would remove both incentive and opportunity for the practice of these evils.

I am a believer in personal regeneration, but I want an environment favorable to that end. The truth is, under our present environment, men are unregenerated faster than we can regenerate them. Christianity has been trying for eighteen hundred years to regenerate society by first regenerating men, and today scarcely a principle taught by Jesus is practiced in our industrial realm. This failure ought to teach the church that something has been neglected. The neglect has been a failure to see that the social problem can only have a social solution. There is no individual redemption for a social system. Society is an organism and individuals are members of the social body and can only be healthy in a healthy state of the whole body. The individual is governed by the collectivity, its laws and customs, whether he will or no. No greater mistake could be made than to treat the social problem as a mere matter of individual

Continued on Page 4

OUR LETTER BOX

NO UNION FOR WAR

Editor of the Herald: We do not want a union of forces to make war, but to promulgate Socialism. If the latter can be accomplished, there is none to question its desirability. But a union of the S. D. P. with the "kangaroos" to make war against the "skunks"—never.

Let the S. L. P. folk who find no fault with the platform or tactics of the De Leonites go where they belong. Let the Socialists who find no fault with the S. D. P. platform, tactics and democratic spirit come where they belong. The S. D. P. should move on in its good work, holding to its platform and its methods, and thus avoid strife and confusion within its own ranks.

Thos. M. Carpenter.
Worcester, Mass.

A SIMILAR CASE

Editor of the Herald: The farmers have a saying, "Never plant a young tree on the spot where a tree has died." The death of the first tree proves that there is something wrong with the soil, or the drainage, or that the site is too much exposed to the wind and weather, or that there is some other unknown cause why a tree could not flourish in that particular place.

We are planting the young Social Democratic party in the soil of America, and we should choose for it the best possible conditions. Our young party had a predecessor, which, although scarcely dead, still shows very little promise of any future growth. There must have been some radical mistake in regard to the S. L. P.; otherwise, under the long and earnest labors of its devoted supporters, it would have taken deep root in American soil many years ago, and long ere this it would have produced good and abundant fruit.

We are wishing and working for Socialist unity, but let us be wise in every move we make. Our young party is flourishing "like a green bay tree," and spreading out its branches in every direction. Already it has borne a little fruit in Massachusetts, and gives promise of a thousandfold more. Why should we change its conditions, or name, or spirit? Above all, why should we transplant it to "the spot where a tree has died?"

E. H. T.
New York.

DEBS ON UNITY

Editor of the Herald: For some time I have been asked to declare myself through the Herald in reference to the proposed union between the anti-De Leon element of the S. L. P. and our party. I have delayed doing so until I had opportunity to examine the situation in various parts of the country.

First, let me say that while no one can be more desirous for a united party of Socialists than I, it is my settled conviction that the hour for such a consummation has not yet arrived.

There are hundreds of S. L. P. comrades of the faction named whom I have met and love and honor, and would be proud to greet as party comrades; but there is also an element in that faction, by no means insignificant in proportion to the whole, with whom we can have no affiliation without inviting disruption. A union with this element will simply not unite, or, if it does, it can result only in dissension, and, sooner or later, a split, and we have had quite enough experience along that line.

Barring such papers as the Cleveland Citizen and the Class Struggle, I am not satisfied with the tone or temper of the press of the anti-De Leon S. L. P. and particularly the official organ, the People, which continues to retail malicious libels respecting our party and our comrades.

The People knows that in the past our party, from its very inception, has been foully maligned and our comrades vilified by the promoters of the party of which, since its so-called expurgation, it is now the official organ. Has it ever uttered one word to atone for such shocking indecency or to make restitution for the outrages intended, if not committed? If it has done itself such a manifestly plain duty in its regenerated capacity, it has not come to my notice. Could honorable men have done less? For my own part, I have always ignored these petty detractors, and I do not want any apology now or at any time, but were I in the attitude the People maintains to the Social Democratic party, I know what the plain and unmistakable dictates of conscience must prompt me to say and do in mitigation of wrongs with which I had been at least identified in perpetrating.

When the People, as the official organ of the party, honestly and courageously clears its skirts, then we can and will accept its professions that it is in favor of a united party.

Not only this, but the People continues to be the vehicle of libel and detraction of our comrades. In a recent issue it permits us to be charged with not yet having "cut loose from the Bry-

antes," and our officers, especially myself, with drawing exorbitant salaries for party service. The People knows, or can know if it wishes to, that these statements and their like are bald-faced lies, and yet it continues to inculcate its readers with their poison. I care nothing about these lies, nor their craven authors, but I want no affiliation with such serpents of defamation.

As a matter of fact, I have never drawn a dollar of salary in any capacity in the Social Democracy or the Social Democratic party. During the year I served as chairman of the national executive board of the Social Democracy and gave the party my whole time, I worked without a cent of compensation from the party, and during the past eighteen months that I have served on the executive board and as general organizer for the Social Democratic party I have never been paid a cent, and I have met all my official expenses from my private means, and the same is true of every other member of the executive board. We are not making this statement by way of explanation, or to elicit credit, for none is due, but to emphasize the conviction that if the People is sincere in its professions, it will at least stop circulating lies and libels about those with whom it seeks affiliation.

The anti-De Leon party has not yet had its last purging. They hated De Leon, not because of his principles or lack of principles, but because he was their master at their own game. I am confident that our members stand for a united party and also that they will not rush rashly forward to what seems to be such a party, to find themselves the victims of deception. We are not egotistical when we say there will soon be a united party, and that without taking any chances. The Social Democratic party has proved its right to live. It has emerged unscathed from all the assaults that have been made upon it, and is moving majestically to the front. No odium attaches to its name and no stain is upon its honor. The election of 1900 will indicate its standing and establish its supremacy.

Eugene V. Debs.
Kansas City, Mo., Jan. 14.

A LESSON FROM PAST ERRORS

Editor of the Herald: As a union of Socialistic forces is at present strongly favored by S. D. P. and S. L. P. (anti-De Leon) parties, it will be well to consider, before either of the two parties gives instructions to its delegates, the following facts:

The S. D. P. developed from a vague and undefined Socialist party into a clear-cut, uncompromising, class-conscious, scientific, Socialist party, based upon international Socialism and the brotherhood of man. It has developed to this height of thought and feeling because it was based from start to its present standing upon democracy. This young Socialist party has given encouragement to its officers, but in trying times has acted against their will; sections of it have violated the spirit of its constitution, and in turn were held down by the officers who represent them to the letter of the constitution and its spirit.

This party is now on the verge of uniting in some shape and manner with a faction of an older Socialist party—the S. L. P. The S. L. P. was composed in earliest stages, previous to and long after the Henry George campaign, of emigrated German Socialists, who, when finding some sign of the spirit of Socialism in the heart of an English-speaking subject, would cheer to the echo and offer homage, and trust to defy the constitution of the party and their own principles. This sad experience they have gone through more than once, and they are to this very day not sure of repeating the error. They have lacked the democratic spirit of Socialism, though they be scientific in their criticism of capitalism and its ultimate aim. No one desires to see a union of principled forces more than the writer of this letter, but a warning to the members of both parties is timely. The S. D. P. should take a lesson out of past errors in both parties; therefore a union can be desirable only if the members of the S. L. P. (anti-De Leon) want the same, thus demonstrating that the S. D. P. is a full-fledged Socialist party. The name of the S. D. P. throughout the United States is unchallenged, except by capitalist foes; the S. L. P. is disrupted and disbanded, and even if the members in some localities will be subjected to severe trials, collecting signatures to petitions and the like, they should never forget that an experiment, however small, will cost some sacrifice or penalty.

Spinyback.
Jersey City, N. J.

A Woman's Social Democratic club was organized Jan. 1, 1900, at Rockville, Conn., with the intention of educating women in Socialistic matters. All those who are willing to listen, learn and help are cordially invited to join and do what they can.

The club appointed the following officers: Mrs. Carrie E. Lisk, organizer; Miss Bertha Kellner, treasurer; Miss Minnie A. Gundermann, secretary.

The Herald Leaflets are good for propaganda at 25 cents per hundred copies.

Socialists on Beacon Hill

Representative James F. Carey is on the committee on accounts in the Massachusetts legislature, also the committee on libraries.

Representative F. O. MacCartney is a member of the committee on elections.

One of Carey's first acts in the legislature was to introduce a bill providing that persons employed by corporations as agents or lobbyists shall wear a badge. He has a few more "up his sleeve."

Allman at Brooklyn

Comrade James Allman will deliver a lecture entitled "The Philosophy of Socialism" before the Brooklyn Philosophical association on Sunday afternoon, Jan. 21, at 2 o'clock, at Long Island Business college, South Eighth street, between Bedford and Driggs avenues, Brooklyn. All comrades and sympathizers within reasonable distance should take advantage of this opportunity of hearing one of the ablest exponents of Socialism in America. Admission is free; contribution accepted at door. Comrades, please extend this notice far and wide.

Little Willie.

New Branches

Fifteen days more from the date of this paper remain for the organization of new branches that, according to the rule adopted by the members, can be represented at the national convention to be held at Indianapolis, March 6. During that time we hope to see not less than fifteen new branches added to the roster. This can be done easily if our friends who are nearly ready will hurry just a little.

The basis of representation and rules governing the choice of delegates will be found in the "Official Call" in another column.

The past week showed an increased activity, five new branches being reported, as follows:

Branch has begun work and holds regular meetings, but will report officers later.

TICOMBERGO, N. Y.
Chairman, Geo. W. Pogue; vice-chairman, H. A. Strand; secretary, Math. Eidsness; treasurer, A. N. Eidsness; organizer, J. Q. Paige; assistant secretary, A. P. Berget.

GRANITE FALLS, MINN.
Chairman, Jno. Parsons; vice-chairman, L. H. McFarlane; secretary, C. J. Weaver; treasurer, W. W. Morse; organizer, Albert McFarlane.

BIRMINGHAM, MO.
Chairman, Alfred Strawbridge; vice-chairman, Chas. R. Hope; secretary, Rolla B. Holt; treasurer, Ollie Wrigley; organizer, J. C. Williams.

LIBERIA, MO.
Chairman, Pearl Thompson; vice-chairman, Geo. Mellor; secretary, C. Lipscomb; treasurer, John B. Dietrich; organizer, M. M. Jones.

Bohemian Paper

The comrades of Branches Nos. 2, 3 and 5, Chicago, desire to acknowledge the following contributions to the fund for publishing a Social Democratic Bohemian weekly:

Otto Vierling, St. Louis, Mo., 50 cents; central committee, Milwaukee, Wis., \$5; branch No. 7, New York, \$3; branch No. 31, Boston, Mass., \$1; branch No. 2, New York, \$1; Bohemian Coal Miners' union, Coal City, Ill., \$5; Bohemian Coal Miners' union, Braidwood, Ill., \$3; Woodworkers' union No. 30, Chicago, Ill., \$5; Lodge Neruda, No. 181, C. S. P. S., Chicago, Ill., \$1; Lodge Prenysl, No. 41, C. S. P. S., \$2.20; Jan Vodak, Chicago, Ill., \$5; Jakob Bulin, Chicago, Ill., \$2; Frank Kotas, Chicago, Ill., \$2; Ferd Wimmer, Chicago, Ill., \$5; Joseph Polacek, Chicago, Ill., \$1; Anton Lokaj, Chicago, Ill., \$1; Anton Turdy, Chicago, Ill., \$5; Alois Raus, Kangley, Ill., 25 cents; Anton Ravy, Kangley, Ill., 25 cents; Jan Lak Kangley, Ill., 25 cents; Vaclav Bedarik, Kangley, Ill., 25 cents; Anton Saka, Kangley, Ill., 25 cents; Joseph Tauber, Braidwood, Ill., 25 cents; Frank Psirer, Braidwood, Ill., 10 cents; Karel Maly, Braidwood, Ill., 25 cents; Ferd Kocka, Braidwood, Ill., 50 cents; Peter Bocek, Braidwood, Ill., 50 cents; circulation No. 59, Jan Vodak, Chicago, Ill., \$2.25; circulation No. 51, Vaclav Lbal, Chicago, Ill., 35 cents; circulation No. 44, Ferd Wimmer, Chicago, Ill., \$1.25; circulation No. 55, Frank Kotas, Chicago, Ill., \$1.25; circulation No. 6, Joseph Polacek, Chicago, Ill., \$1.15; fund of dance, Branch No. 5, Chicago, Ill., \$5; fund of members, Branch No. 2, \$2.15.
Total, \$63.95.

PROPAGANDA FUND

"Appeal to Reason".....	Kansas.....	\$2.00
Eugene V. Debs.....	Indiana.....	1.00
Branch No. 9, Milwaukee.....	Wisconsin.....	.50
Branch No. 6, Chicago.....	Illinois.....	1.00
"Class Struggle".....	Illinois.....	.25
P. Schaefer.....	Illinois.....	.50
P. Schaefer.....	Connecticut.....	.25
The following amounts collected by and contributed by local branches of Rockville, Conn.:		
G. Friedrich.....	0.40	
Harman Otto.....	0.40	
Henry Krueger.....	.20	
Oscar Menge.....	.40	
Carl Raschlebach.....	.40	
F. Martin.....	.40	
Robt. Schatz.....	.20	
Adolph Gundermann.....	.20	
Harman Otto.....	.40	
Paul Otto.....	.40	
Harman Friedrich.....	.40	
J. Friedrich.....	.20	
A. Friedrich.....	.20	
Ang. Spielman.....	.40	
Harman Bruesky.....	.40	
Louis Schlat.....	.20	
Richard Otto.....	.20	
		Total.....
		\$61.75

LOCAL BRANCHES

Notices of Branch Meetings Inserted for 25 Cents per Month

CALIFORNIA

Liberty Branch, San Francisco, holds public meetings every Sunday and Wednesday evening, commencing at 8. Admission free. Educational meetings (for members) every Tuesday evening. Sociology, Economics, Public Speaking, etc. Business meetings (for members) every Thursday evening. Membership, with advantage of Educational Course and Social Democratic Herald free to each member, 25 cents per month. Apply to the secretary, John Wesley, 117 Turk street.

Branch No. 1, Los Angeles, meets every Sunday evening at 8 o'clock in the room of the Friday Morning Club, 3304 South Broadway. F. H. Birch, President. C. C. Ford, 623 W. 37th St., Secretary.

Branch No. 2, New Haven, meets first and third Tuesdays in the month, at 198 State St., at 8 p. m. Cornelius Mahoney, Secretary, 165 Frank St.

Branch No. 4, Rockville, Conn., meets first and third Thursdays at Turn Hall meeting room, Village street. Secretary, Richard Niederwerfer, Box 700.

ILLINOIS

Meetings of Chicago Central Committee held regularly second and fourth Wednesdays of each month at Dr. J. H. Greer's office, 52 Dearborn St.

Branch No. 1, Chicago, meets every Wednesday evening. Thomas Klrwin, Secretary, 2504 Wentworth Ave.

Branch No. 2 (Bohemian), Chicago, meets second and fourth Sundays at 2 p. m. at Nagl's Hall, 535 Blue Island Ave. Vaclav Jelinek, Secretary, 695 Blue Island Ave.

Branch No. 3, Chicago, meets second and fourth Mondays of each month at Jos. Dundras' place, 100 W. 18th Place. Frank Ott, Secretary, 866 W. 18th St.

Branch No. 4, Chicago, meets every first and third Monday evening of the month at 26 St. Louis Ave. Mrs. Mary Horgan, Secretary, 1435 Fulton St.

Branch No. 5, Chicago, meets second and fourth Sundays of each month at Frank Lang's, 117 W. 18th St., corner Jefferson St. Paul Chlapa, Secretary, 47 Rubie St.

Branch No. 6 (German), Chicago, meets every first Saturday each month at 8 o'clock at Nagl's Hall, 535 Blue Island Ave. near 18th St. Albin Geisler, Secretary, 756 W. 30th St.

Branch No. 7, Chicago, meets at Landquist Hall, corner 61st and Morgan Sts., every first and third Thursday. S. L. Westline, Secretary, 6233 Center Ave.

INDIANA

Branch No. 6, Indianapolis, meets first Saturday evening and third Sunday afternoon of each month at Reichenbach's Hall, corner Market and Noble Sts.

KENTUCKY

Branch No. 2, Covington, meets first and third Wednesday evenings and second and fourth Sundays after noon of each month. All agitation meetings except last one in month. Good speakers. Secretary, F. C. Stump, 261 6th street.

MARYLAND

Branch No. 1, Baltimore, meets every Sunday at 8 p. m. at Carpenter's Hall, 500 E. Baltimore St. Public invited.

Branch No. 2, Baltimore, meets every Monday at 8 p. m. at 321 W. German St. Frank Mareck, Secretary, 149 N. Gay St.

MASSACHUSETTS

The Massachusetts State Committee meets the first Saturday of each month at 734 Washington St. Boston. All dues and money intended for the State Committee should be sent to the financial secretary, A. McDonald, 104 W. Springfield St., Boston. All other correspondence should be addressed to the corresponding secretary, Margaret Halle, 5 Glenwood St., Roxbury.

Branch No. 2, Holyoke, meets second and fourth Mondays of each month for business in Turner Hall. H. Schlichting, Organizer, 30 James St.

Branch No. 5, Lynn, permanent headquarters, 22 Summer St., near Market St. Business meetings every Monday night at 7:30 p. m. Open house. Public invited. E. W. Timson, Financial Secretary-Treasurer, 32 Albany St.

Branch No. 8, Brockton, meets the first and third Tuesdays of each month for business in Cutter's Hall, Clark's Block, corner Main and Center Sts. Frank S. Walsh, Secretary, 332 W. Elm St.

Branch No. 15, East Boston, meets every Monday at 8 p. m. at 99 Chelsea St. Miss Jenny Segal, Secretary, 99 Chelsea St.

Branch No. 18, Newburyport, meets the second Monday of each month at Laster's Hall, 1 State

BOOK NOTICES

"Elementary Principles of Economics," by Charles H. Chase, is the title of a 398-page, cloth-bound book, in which the author hopes that it (the book) will prove "the beginning of the science of political economy." Outside of that portion of the book treating of the money question, the author shows very little familiarity with the subject under consideration. His definitions and conceptions, notably between value and worth, are vague and indefinite. He does not thoroughly understand even the bourgeois economists, for whom he has "great respect." No man is justified in placing before the public a work on political economy until he has to some extent familiarized himself with the best literature on that subject.

The author neither understands Socialism nor anarchism. For instance, he quotes Proudhon as supporting an idea that "all men should work according to their ability and receive according to their needs," which is emphatically repudiated and denounced by Proudhon. He does not seem to understand what Proudhon meant by the term "property." It is as though I should write a work on physiology, not knowing the difference between a digit and a kidney. It might be original without even the quality of being amusing.

"The Rights of Women and the Sexual Relations" is the title of a 385-page pamphlet published by Charles H. Kerr & Co. Price, 50 cents. Authors, Karl Heinzen and Louise Meyer.

This work reviews the past social inferiority of woman and her present servile position compared with men, calling little attention, however, to the cause—i. e., her economic dependence. It attacks and shows the base morality manifest in soldier worship, and the impure effect of militarism, and especially garrisons, on women. It analyzes the cause of jealousies, artificial fineries and insincere attachments among women. The obsequious gallantry of pretentious courtiers, those of much profusion and little actual respect, the so-called chivalry of old, is laid bare in all its hideousness. The last portions of the work present the cause of the suffragists, closing with a lengthy account of the convention of the German women in Frauen-

St. E. F. McLean, Secretary, 30 Winter St. G. H. Evans, Treasurer, Prince Place. Branch No. 3, Chelsea, permanent headquarters, Room 2, Postoffice Building. Open every evening. Business meetings every Thursday at 8 p. m. Public invited.

MINNESOTA

Branch 1, Red Lake Falls, meets every other Sunday in real estate office of Fred Gesswein, on Main St. Wm. H. Randal, Secretary.

MISSOURI

St. Louis headquarters, Room 7, 22 N. Fourth St. Address all communications to E. Val Putnam, Secretary, 221 Madison St. Branch No. 7, Kansas City, meets every Tuesday at 8 p. m. at 1200 Union Ave. G. J. Storz, Secretary, 1330 W. 9th St.

NEW JERSEY

Branch No. 1, Secretary, Michael W. Schor, 51 Livingston St.

Branch No. 6 (German), Paterson, N. J., meets first and third Mondays at 8 p. m. in Beckmann's Hall, 8 Fair St. Karl Lindner, Secretary, 246 Edmund St.

NEW YORK

The City Central Agitation Committee of Greater New York meets first and third Tuesdays of every month in Wills's Hall, 55 E. 4th St. Elizabeth H. Thomas, Secretary.

East Side Branch, No. 1, New York, meets every first and third Thursday at 112 Clinton St. A. Guyer, Secretary, 161 Suffolk St.

Branch No. 3, 24th Assembly District, meets second and fourth Wednesdays of the month at Central Hall, 1669 2d Ave. Henry Lang, Secretary, 334 E. 6th St.

Branch No. 4, West Side Branch, New York, meets second and fourth Tuesdays of every month at headquarters, 129 W. 99th St. Elizabeth H. Thomas, Secretary.

Branch No. 10, 4th Assembly District, meets every first and third Wednesday of the month at the rooms of The Voice of Labor, 423 Grand St. Jacob Panken, Organizer, 139 Division St.

Branch No. 12, Brooklyn, meets every first and third Thursday at 251 Rutledge St. Meetings every third Thursday at 8:15 sharp. All persons interested are invited to attend these meetings and co-operate in organizing local branches in every district in the city. Wm. Butcher, Secretary, 251 Rutledge St.

Branch No. 20, New York, 25th Assembly District, meets first and third Thursdays of each month at Faulhaber's Hall, 1551 Second Ave. R. Hoppe, Secretary, 323 E. 90th St.

OHIO

Branch No. 2, Cleveland, meets in Ohlsen's Hall, 45 York St., second and fourth Sundays at 3 p. m. Lectures, discussions, business meetings, first and third Fridays at 8 p. m.

Branch No. 3, Cleveland, meets first and third Sundays in each month at 8 p. m. in Ohlsen's Hall, 45 York St. Lectures and discussions. Branch No. 4, Cincinnati, meets at Ritchell Hall, southeast corner 9th and Plum Sts., second and fourth Sundays in each month at 2:30 p. m. Lectures and discussions. Public invited. Chas. D. Linsley, Secretary, 1913 S. Auburn St.

Branch No. 8, Cincinnati, meets every second and fourth Saturday in Workingmen's Hall, 1315 Walnut St. J. L. Franz, Secretary, 1314 Walnut St.

Branch No. 11, German, Columbus, Ed Greiner, Secretary, 806 Mohawk St.

PENNSYLVANIA

Branch No. 2, Erie, meets every Saturday afternoon at 8 p. m. at N. of L. Hall, 716 State St. Chas. Heydrick, Chairman. Geo. E. Laird, Secretary, 225 W. 5th St.

Branch No. 4, Pittsburgh, meets every Thursday evening at 7:30 p. m. at Funk Hall, N. 24th and Joseph's Sts. W. Bohm, President, 24 Addison St. J. H. Lewis, Secretary, 218 Jane St.

Branch No. 5 (Jewish), Philadelphia, meets every Friday at 6:15 St. at 7:30. Discussion from 8 to 9. J. Gearson, Secretary.

WISCONSIN

Milwaukee Central Committee meets on the first Monday of each month at 8 p. m. sharp at 618 E. Water St. Eugene H. Rooney, Secretary, John Doerfler, Treasurer.

Branch No. 1, Milwaukee, meets every second and fourth Tuesday evening of the month at the Ethical Society Building, 555 Jefferson St. Visitors always welcome. Howard Tuttle, Chairman. Eugene H. Rooney, Secretary.

Branch No. 2, Milwaukee, meets every second and fourth Saturday in Gostke's Hall, corner Green Bay and Concordia Ave.

Branch No. 3, Sheboygan, meets every fourth Thursday of the month at Gustav Burgard's Hall on Pennsylvania Ave. R. Schoen, Secretary-Treasurer, S. 12th St.

Branch No. 4, Milwaukee, meets every first and third Friday each month at Meller's Hall, corner 23d and Brown Sts. George Moerschel, Secretary, 89 25th St.

Branch No. 9, Milwaukee, meets every fourth Friday of the month at R. Sigel's Hall, southeast corner Orchard St. and 9th Ave. Fred Brockhausen, Secretary, 73 Windlake Ave.

Branch No. 11, Milwaukee, meets the second Wednesday of each month at the office of the Wisconsin Vorwaerts, 614 State St.

Branch No. 12, Milwaukee, meets every first and third Thursday of each month at Peter Pfeiffer's Hall, 717 Center St., at 8 p. m. John Koepfer, Secretary.

I do not agree with Heuzen on several propositions (perhaps minor), but limited space will not permit their consideration.

"Imperialism and Liberty," by Morrison I. Swift. The Ronbroke Press, Los Angeles, Cal. 500 pp. Cloth.

This work is filled with vituperation and the denunciation of imperialists. The author deplores the departing from the time-honored principles of inalienable rights, and pictures glowingly the horrible social effect of expansion.

It is strange that a man with so much talent should accept the capitalist basis and theory of society and then rise in holy wrath against this logical and inevitable development of capitalism.

Suppose, in addressing the laborers in the Illinois Steel works, we should tell them that the steel rails which they forge and make are to be transported and used for steel highways across Asia or South America, and that only by developing foreign resources can the demand for these rails continue, and that if imperialism ceases there will be no market for these rails, and employment will therefore cease, what would be the reply of the laborer to your fine-spun moralizing? He would say, "True, some time injure me and my family, but between all the murdering and slaughter of Filipinos and the destruction of my home, those dependent upon me, and myself, I must of necessity decide in favor of my own existence, the theory of self-preservation being the first law of nature." He can see the results and can feel them; he can see the rails and knows that they are shipped to foreign markets; that is a condition that is open and clear, and you cannot reply to it by any capitalistic juggling of adjectives.

The Socialist who contends for the economic system where the purchasing power of the people is as great in (wear and tear excepted) value as the wealth they produce alone logically replies to the exploiting expansionists.

Seymour Stedman.

DEBS' LECTURE TOUR

Louisville, Ky.....	January 20, 1900
Birmingham, Ala.....	" 21, "
Columbus, Ga.....	" 22, "
Montgomery, Ala.....	" 23, "
New Orleans, La.....	" 25, "
Lafayette, La.....	" 26, "

OFFICIAL CALL

Annual Convention of the Social Democratic Party, March 6, 1900

In accordance with the action of the members, in determining the time and place for the national convention of the Social Democratic party in 1900, the National Executive board of said party directs that said national convention be held at the city of Indianapolis, in the state of Indiana, for the purpose of nominating candidates for president and vice-president of the United States, to be voted for at the presidential election on Tuesday, Nov. 6, 1900, and for the transaction of such other business as may properly come before it, and that said convention shall assemble at 10 o'clock in the forenoon on Tuesday, the 6th day of March, 1900.

The representation at said convention will be by delegates, chosen in accordance with the referendum vote of the members and reported in this number of The Herald, as follows:

First—Each branch shall be entitled to as many representatives as the individual members thereof in good standing may select for that purpose; provided, that each representative shall be entitled to one (1) vote for each member whose signature is attached to his credential; and provided further, that no member shall have his signature attached to more than one credential.

Second—Branches not sending their own representatives may select those of other branches of the same state to represent them; provided, that in each such case the representative shall hold the proper credential with the signatures of members attached as herein provided.

Third—No member shall be qualified to serve as representative or entitled to representation who has not been a member of the party at least thirty (30) days prior to the opening day of the convention.

Fourth—All signatures of members attached to credentials shall be certified to by the chairman or secretary of their respective branches.

Fifth—The national secretary shall furnish each branch with a sufficient number of blank credentials for the purpose herein specified.

With the hope that the deliberations and action of this convention, an event of historic importance in the development of Socialism in the United States, may redound to the credit of the delegates and the glory of our cause, fraternally
Jesse Cox, Chairman.
Seymour Stedman, Secretary.

DUES AND REPRESENTATION

We feel called upon to give notice betimes that only branches in good standing will be entitled to representation at the approaching national convention, and that only members in good standing will be entitled to sign the credentials of delegates.

The convention meets at Indianapolis, Ind., on Tuesday, March 6, 1900, and to be entitled to representation the dues of a branch must be paid in full to and including the quarter ending March 31; and the same is true of individual members. No member is qualified to sign the credentials of a delegate unless his dues are paid during the same period. This is the rule agreed to by the party, and in the examination of credentials it will be the duty of the committee to see that it is enforced and that the credential of any branch not in good standing be rejected and the name of any member not in good standing be stricken from the credential.

It has also been provided that no branch or member shall be entitled to representation unless admitted at least thirty days prior to the opening of the convention. The opening day being March 6, the last day of grace is the 4th day of February. Branches instituted and members admitted after this date will not be entitled to representation. This should be clearly understood that there may be no unnecessary expense incurred in sending delegates not entitled to seats.

A large number of points declare that they are "about ready to organize," and a great number of persons say they are about ready to join. If they would be represented in the most historic convention ever held in the United States they should bear the 4th day of February in mind and come in before that date.

The swashbuckler-known as the emperor of Germany has been talking again. This time, in direct opposition to notorious facts, he says that the phenomena of Social Democracy are transitory and will soon pass away. He sees in Socialism the only menace to a capitalist state upheld by militarism, the one element that more than all else disturbs his kingly slumber. Unfortunately for this ruler of men, who is on such intimate terms with the King of Kings, the conservative organs of the empire distinctly repudiate his assertion. The Kreuz Zeitung says: "We cannot deny that the emperor's words conflict with his former utterances, and we must admit that further legislative action against the Socialists is inexpedient, since it would result in a renewed defeat of the government."

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CHURCH FROM ECONOMIC STANDPOINT

Continued from Page 3

salvation; the social problem can only have a social solution for each individual. Civilization must be born again before the individual can see the kingdom of God. Says Rev. George Herron: "The first step in the spiritual salvation of the present-day individual is the deliverance of the people of Christendom from economic servitude. This is the supreme evangelistic call, which no pious subterfuge proposing to 'set men's hearts right' can any longer evade. It is the commanding spiritual task, which will not move aside for any theological or commercial bluff."

The fact is the teachings of Christ are inapplicable to our present system, and a man resolving to follow his precepts finds, when he is plunged into the corrupt competitive environment, that he is soon polluted. As well might one expect to live in a malarial swamp and keep healthy as to live in our competitive environment and not be more or less contaminated. A man cannot carry out the Sermon on the Mount without facing the almost certain prospect of ruining his business.

There are thousands of men today who stand aloof from the church simply because they see the incompatibility between the demands of Christianity and the demands of our industrial system. They are too honest to play the hypocrite when they know that in their business they are compelled, if successful, to live in constant violation of Christ's teachings. That this is the general feeling may be seen from such common statements as "Business and religion don't jibe." Mr. Havemeyer when before the industrial commission said in response to a question on ethics of life: "I don't care two cents for your ethics; I know nothing about them. I am talking about business." Surely, a house divided against itself cannot stand. Those who count themselves Christians must cease to uphold a system which is in antithesis to the teachings of Christ. It cannot serve God and Mammon.

It is surely time the ministry aroused and faced the industrial problems of the day. Nothing so hinders the work in which they are engaged as this Mammonistic competitive system. They have wasted time enough in endeavoring to harmonize the teachings of Christ with this unjust social order. Their efforts at exhorting and commanding their listeners to practice the precepts which they themselves do not follow, and which they know their hearers will not follow, are amusing, were they not so serious.

This is a deplorable condition and there is need that something be done, but no mere palliative will suffice. The evil is inherent in the present system. The competitive order breeds poverty, begets crime, fosters selfishness, greed and inhumanity. The principles of the present order are utterly un-Christian. The whole system is based upon exploitation. The talk of Christianizing such an order is futile; it contains in itself a contradiction. Wage slavery can no more be Christianized than could chattel slavery.

With each new age comes a new hindrance to the gospel. The great hindrance today is this industrial system. Here is the obstacle to progress, the menace to the church, the obstruction to the spread of the kingdom of heaven here on earth. Says Rev. Mr. Herron: "The individual religious development will necessarily be arrested henceforth until we have a religious social development. Associated men, though they may be individually converted to a faith in Christ, yet now economically act, and are socially related to each other, under the dominion of principles and customs that are largely a contradiction of all that Jesus taught and practiced. There must be given to men, and society must accept, a wholly new order of human relations before even the individual may see fully the kingdom of God"—social justice.

Much more might be said, but this is sufficient to indicate the hindrance to the church's progress. As a denomination we have done something, but our efforts have not met with the success we had hoped. Many are filled with disappointment, while others, of an optimistic nature, are whistling to keep up courage and resolving, in "meetings assembled," to push onward the work. Still, after all our determination, failure often meets failure, and we return sore at heart and distressed. But in view of the obstacles we encounter we have done fairly well. We cannot expect to make great progress; as a matter of fact, no church will have any real "forward movement" so long as the present system exists. But of the three forms of social injustice—chattel slavery, feudal slavery, and wage slavery—the last will be of the shortest duration. In fact, there is every indication that capitalism has nearly run its course.

The duty of the church is to aid in bringing in a more righteous economic order. We cannot afford to be silent before this tragedy in which God's humanity is being crushed by Mammon. There is a future for the church if it is wise enough to seize the opportunity. But it stands in such a relation to the existing order, and is so dependent upon the money of the ruling class that she dare not point out the political and economic crimes which inhere in our present system of industry; then the scepter of redemption will pass from it, and a new redemptive organ will arise.

The idea of Jesus is being given an economic interpretation. It is becoming clear that if his idea is ever realized, this competitive system must be replaced by a system of industrial brotherhood—the collective ownership of the means of production and distribution. Not until we have thus laid the economic foundation for the realization of the kingdom of heaven (social justice) can the church ever hope to go forward to victory.

P. S.—The above article was sent to the Universalist Leader, the denominational paper of the Universalist church. After waiting some four weeks for the article to be published, the author wrote asking them if they did not intend to publish the article to please return it. It was then returned with the excuse: "Your article is too long for us to print." Comment is unnecessary.

It would seem that the church in its various branches and the religious press as a whole are thoroughly subservient to wealth; that the church has made an unholy alliance with the powers of this world, and that her ministers are completely cowed by capital and power.

The church—negatively, at least, if not positively—upholds this system of social injustice and exploitation. Only here and there do we find a minister who has the courage to come out and denounce the evils of this pernicious system, or a paper, especially religious, that dare print an article in criticism of the same. As a rule, we find them indifferent, if not openly defending the present constitution of society. The church has become largely a social club, and so does not care to have social distinctions abolished.

THE PLATFORM

The Social Democratic Party of America declares that life, liberty and happiness for every man, woman and child are conditioned upon equal political and economic rights.

The present ownership of the means of production and distribution of wealth has caused society to split into two distinct classes, with conflicting interests, the small possessing class of capitalists or exploiters of the labor force of others and the ever-increasing large dispossessed class of wage-workers, who are deprived of the socially-due share of their product.

That capitalism, the private ownership of the means of production, is responsible for the insecurity of subsistence, the poverty, misery and degradation of the ever-growing majority of our people.

That the same economic forces which have produced and now intensify the capitalist system, will compel the adoption of Socialism, the collective ownership of the means of production for the common good and welfare, or result in the destruction of civilization.

That the trade union movement and independent political action are the chief emancipating factors of the working class, and the only means of restoring to the other its political wing, and that both must co-operate to abolish the capitalist system of production and distribution.

Therefore, the Social Democratic Party of America declares its object to be the establishment of a system of co-operative production and distribution through the restoration to the people of all ownership of the means of production, to be administered by organized society in the interest of the whole people, and the complete emancipation of society from the domination of capitalism.

The wage-workers and all those in sympathy with their historical mission to realize a higher civilization should sever connection with all capitalist and reform parties and unite with the Social Democratic Party of America.

The control of political power by the Social Democratic Party will be tantamount to the abolition of capitalism and of all class rule.

The solidarity of labor connecting us with millions of class-conscious fellow-workers throughout the civilized world will lead to international Socialism, the brotherhood of man.

As steps in this direction, we make the following demands:

1. Revision of our antiquated Federal Constitution, in order to remove the obstacles to full and complete control of government by all the people, irrespective of sex.

2. The public ownership of all industries controlled by monopolies, trusts and combines.

3. The public ownership of all means of transportation, communication, water-works, gas and electric plants, and other public utilities.

4. The public ownership of all gold, silver, copper, lead, iron, coal and all other mines; also of all oil and gas wells.

5. Reduction of the hours of labor in proportion to the increasing facilities of production.

6. The inauguration of a working system of public works and improvements for the employment of a large number of the unemployed, the public credit being utilized for that purpose.

7. All useful labor to be free to all, the inventor to be remunerated by the public.

8. Labor legislation to be made national, instead of local, and international where possible.

9. The abolition of all laws discriminating against women.

10. Equal civil and political rights for men and women, and the abolition of all laws discriminating against women.

11. The adoption of the Initiative and Referendum, and the right of recall of representatives.

12. Abolition of war as far as the United States are concerned and the introduction of international arbitration instead.

NATIONAL FUND

The following is a list of comrades who have agreed, in response to the appeal of the National Executive Board, to contribute monthly for one year to the national fund. Other names will be added as they are received.

CONNECTICUT	NEW YORK
Finelliver, N.H., Hartford	Fales, I. C., Bensonhurst
Holman, B., Hartford	Abbott, L. O., New York
ILLINOIS	Thomas, E. H., New York
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MASSACHUSETTS	NEW JERSEY
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Cohen, A., Boston	Kandauer, S., Paterson
Parker, Levi, W. Newton	"Comrade", Newark
Monette, G. T., Brockton	OHIO
Bosworth, W., Brockton	Becvar, Jos., Cleveland
Tate, Peter, Everett	Zoro, Julius, Cincinnati
Hatchcock, D. G., Warren	Brain, F., Cleveland
Stedman, S., Haverhill	Altenberg, C., Cleveland
Hough, E. W., Newton	House, J. C., Cleveland
Chase, Jno. C., Haverhill	Brown, J. W., Templeton
Griever, C. S., Amesbury	Allen, Helen, Lynn
Keown, D. J., Lynn	Keown, D. J., Lynn
MICHIGAN	MINNESOTA
Kelher, S., Grand Rapids	Gosswein, F., Red Lake Falls
MISSOURI	MARYLAND
Flischer, Wm., St. Louis	Felner, Henry, St. Louis
Russche, Wm., St. Louis	Allen, Helen, Lynn
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CALL TO ACTION

ORGANIZE FOR 1900

There are few communities in this country today without one or a dozen Socialists who are not affiliated with a Socialist organization. At the last State election in Missouri votes were cast for the candidates of the Social Democratic Party in nearly every county in the State.

In almost every community a thoroughly wide-awake and earnest Socialist, with little exertion, could in one week effect the organization of a Branch of the Social Democratic Party.

WHAT THEY CAN DO
The Declaration of Principles and Political Demands of this party will be found in this paper; read it and you will see that the party is a straight, uncompromising Socialist organization, recognized as such in the International movement for Socialism.

UNCOMPROMISING SOCIALIST PARTY
The triumph of the Socialist cause, which is the cause of the world democracy, requires organization, and without it nothing can be accomplished; this party is controlled by no individual nor by any set of individuals short of its entire membership through the referendum.

DEMOCRATIC ORGANIZATION
The year 1900 will be one of great and far-reaching importance to the people and especially to the intelligent, wealth-producing people of the United States; the latter have rarely by this time begun to realize the co-operation of every organized Socialist in the work of organization, where he lives, is necessary.

THIS YEAR'S CAMPAIGN
Socialists should have as their main object in 1900 the polling of every vote possible for straight and uncompromising Socialism, and to do this the co-operation of every organized Socialist in the work of organization, where he lives, is necessary.

ORGANIZE WHERE YOU LIVE
The Social Democratic Party is now organized in more than half the States; it consists of Local Branches, State Unions and a National Council. Local Branches may be organized with five members. It will nominate candidates for President and Vice-President next March.

HOW ORGANIZED
Full instructions and all necessary supplies for organizing Local Branches, State Unions and National Councils, may be obtained from the National Secretary, Theodore Debs, 126 Washington St., Chicago, Illinois.

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Following is a partial list of the works of G. B. BENHAM, which we recommend:
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Gospel of Discontent (compilation) \$0.75
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